11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

they liked for a further period of two or three months, and thereafter only continued to abstain from certain activities and meats for some time.

When the child began to be given fish to eat at about the age of two years, its hair was cut for the first time ceremonially, and its mother's temples shaved. The piercing of its ears, etc., apparently also took place at this ceremony (nikulukáyanʔ, nibukaéiʔ) which, according to Breton's description, was held concurrently with an elétuak festival.

The latter appears to have been a family rather than a tribal affair, although intended for the carrying out of all the *rites de passage*, such as initiation of infants (into the tribe) and adolescents (into manhood), and for the purification and reintegration of those who had for the first time become parents or had killed an enemy.

> Il y a peu de Sauvages qui ayent femmes et enfans, qui ne fassent ce festin icy, qui est un de leurs plus solemnels: ils sont quelque fois des quatre mois à s'y préparer, où y rase le poil des tempes aux femmes, et à leur petits enfans ausquels on commence d'y faire manger du poisson.

Besides large quantities of wiku to be prepared for the feathered dancers (eletuakátiʔ tiomáliti) and guests, basketry tables (matútu) and other utensils for the rites must be made, and those asked to help by making them (itawánəmuku) repaid for their trouble by a special drinking-party (itehwennə). Moreover, after the elétuak festival all such articles were held to be fair plunder for the guests.

The name, elétuak, appears to connote *a putting out from* or *forth-putting*, (cf. éleletuába *incise! let [blood]!* < éle *power, strength;* and as a stem: *choose, extend, endure:* élele *speech* or *flame;* átu[ra] *[to]put forth);* and the essential part of the rites performed on these occasions consisted in blood-letting.[6] Breton goes on to describe them thus:

> . . . les grands, voire les maries apportent quand et eux des oyseaux de rapine, les petits des petits, les mariez des gros et grands qu'ils ont pris dans le nid et nourris pour ce mystère. Le capitaine qui est prié pour cela prend les oyseaux et leur casse la teste sur leurs testes qui en restent ensanglantées. Il incise les petits et les grands, mène les petits dans leurs lits qui y doivent demeurer sans manger, et en la posture qu'il leur donne, sans laquelle ils croyent qu'ils demeureroient bossus ou contrefais, suivant celle qu'ils prendroient dans ce lit [i. e. hammock]. On écrase les oyseaux des grands (s'ils ont eu enfans, ou s'ils ont tué quelque Arrouâgue) avec quantité de gros grains de poivre [*Capsicum*], ou pimant [< Carib, boémwę *Capsicum* <

6 Hunters still make razor cuts in their arms to improve their luck, while incision and cupping are practised to relieve pain.

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

its tongue "to break the thread" (?) so that it may the sooner learn to speak. Then she stretches the limbs, pinches the nose, and "gives the head a nice shape" by pressing the forehead with her thumb-pads upward and backward from the supraorbital ridges toward the crown. This proceeding is continued by massaging the forehead, using a circular and upward motion of the palm of the hand. No measures are taken today to maintain the head-shape thus given, and "only old-timers bother to make a child look nice, nowadays." A bulbous or protruding forehead is considered ugly.

The accouchée has to submit to a strict regime for forty days, but the newborn child is suckled in what to us is a haphazard way, given arrowroot or *Cassa starch and herbal teas from the start*, and handled by all members of the household.

The baby-name given to the child at birth is today that by which it is registered; while the "true" name, chosen by the sponsor of like sex, is that now given in baptism. This rite, at which the parents do not assist, usually takes place a month or so after birth, and is followed by either a feast or dance or both. Godparents are chosen rather for their social or economic status than for any spiritual qualities. The relationship is, however, taken very seriously, and parents and godparents address one another as "compère" and "commère." The ears of female infants are pierced and a thread passed through the hole in order to keep it open until such time as rings are acquired.

Apart from the baby-name and patronymic (baptismal names are, at least among older Caribs, not easily divulged) modern Caribs are supposed to have surnames, which they call titres *titles*. But these are infrequently and irregularly employed, and usually consist of the given name of a grandfather or greatgrandfather. Brothers sometimes bear different "titles"! Illegitimate children take their father's name (as patronymic) and "title."

As soon as they learn to walk, Carib children follow their mothers or big sisters to the river morning and evening, and so acquire early a taste for bathing and the habit of carrying little calabashes of water or other loads more in play than in earnest. Soon their fathers or big brothers make for them tiny carry-alls (shoulder-baskets), traps, fishing rods, etc., so that play and work merge into one another. One of the few non-utilitarian amusements—for some grown-ups as well as for children—is to "run the waves" (courir lames), a local variety of surf-riding which Breton also recorded. When available, the "toss" of a canoe—a plank seat about 9 inches wide by 2½ to 3 ft long—is used; but with a favorable surf, very good "rides" may be had without it, merely by stiffening the body and using the outstretched hands as a rudder.